

# Correspondence

## Love for the Poor

EDITOR: Most readers probably felt remorseful about the poor quality of their Christian love on reading Fr. William A. Schumacher's "On Loving the Poor" (5/28). It did not offer a broad enough indictment, however. Let's face it; we all must ask forgiveness for our complicity in the social injustices that create degrading deprivation.

ARTHUR O. LINSKEY

Upper Nyack, N. Y.

EDITOR: There isn't a word about the poor in Father Schumacher's article that I have not read hundreds of times. Yet I found reading it a spiritually uplifting experience. Surely a young priest who can write so well has much to say about city life that all of us can listen to with profit. An affluent society badly needs the likes of his comments on big city life.

C. V. HIGGINS

La Grange, Ill.

EDITOR: Father Schumacher was too modest when he described his excellent article as his "first venture into the field of writing." This was his first attempt in the field of popular journalism, but his 1957 doctoral dissertation in theology has been reviewed and very well received in several of the leading theological journals.

THOMAS J. MOTHERWAY, S.J.

St. Mary of the Lake Seminary  
Mundelein, Ill.

## Spy or Trespasser?

EDITOR: The flight of the U-2 will be memorable for more than the national humiliation it brought us. For one thing it should awaken us to the need for clear ideas about the actions undertaken by world leaders.

Even President Eisenhower spoke of the "spy plane" in terms of the "distasteful but vital necessity" of intelligence operations. Yet the fact is that not all intelligence work need involve the distasteful. Our disgust for spying in the classic sense of espionage centers on the case of the man who betrays a special trust by revealing secrets he has learned as a friend.

Was Francis G. Powers a spy in this sense? I think not. His attempted flight over the Soviet Union did not involve any breach of loyalty or trust, not even that demanded in exchange for the hospitality shown a visitor or guest. He forced his

way across Soviet territory in an unarmed plane and at the risk of being shot down. No sacred trust was betrayed. He is not a spy but a trespasser.

There is even precedent for his action in international law. Armed reconnaissance by aircraft in both world wars was not regarded as spying. Captured pilots in such cases were not treated as spies but as prisoners of war. Because we have failed to make this distinction in the Powers case, we have let our country be placed in an impossible moral position.

NAME WITHHELD

Washington, D. C.

## Quote on Kibbutz

EDITOR: I was shocked by Jamal Sa'd's attempt in a recent letter (5/14, p. 233) to distort the nature of an Israeli *kibbutz*. He quoted House Report No. 2147 of the House Committee on Foreign Affairs as stating that the *kibbutz* is "a form of ele-

mentary communism" which "cannot be classified among democratic institutions." What the report actually says (p. 30) is that the *kibbutz* "is a form of elementary communism not to be confused with doctrinaire communism." In other words, Mr. Sa'd omitted a most important qualifier.

Similarly, he omits an essential conclusion of another statement in the report (p. 32) to the effect that "in spite of the existence of communal villages which cannot be classified among democratic institutions, there is every indication that the State of Israel has endeavored to plant the democratic principles of the Western world within its boundaries."

The *kibbutz* is in fact democratic in that it is run on democratic principles and members are free to join and leave as they wish. Moreover, many have been established by an orthodox religious party—hardly evidence of their having something in common with doctrinaire communism. If this movement has any historical parallel at all, it would seem to be found in the way of life of a Christian monastic order or some of the pioneering settlements of the early American West.

ROBERT G. GARIN

Greenbelt, Md.

## Loyola University Press

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*John B. Amberg, S.J.*

# Current Comment

## Mr. Kennedy Speaks Out

The Hon. Everett McKinley Dirksen, Senate Republican leader, thought the timing was poor. With the President abroad "in potentially explosive areas," he said, it was poor judgment on Sen. John F. Kennedy's part to rise in the Senate on June 14 and in a major foreign policy speech subject the Administration's policy to a raking cross fire.

The front-running candidate for the Democratic Presidential nomination obviously didn't agree. From his viewpoint the timing was excellent. Only a few days earlier the Governor of New York had grabbed headlines with a challenge to Vice President Nixon to speak out on the issues of the day before, not after, the nominating conventions. Mr. Kennedy was answering that challenge. He was also countering doubts among some Democratic leaders about his ability to handle Premier Khrushchev and cope with the great problems of the Cold War. Having persuaded many of the party professionals that his religion was no insuperable obstacle to a winning race for the Presidency, he was now out to show them that his relative youthfulness was no handicap either.

Certainly, there was nothing soft or naive about the twelve-point program which the Massachusetts Senator charted in his address. His basic contention, that the United States can negotiate successfully with the Communists only from a position of strength, is one with which all realistic anti-Communists agree. Some of Mr. Kennedy's proposals require further elucidation, especially those relating to Red China and the Berlin crisis, but taken as a whole his program represents a tough, yet flexible, approach to the dangerous world of today.

## Shortsighted Congressmen

On the eve of his June 12 departure for the Far East, President Eisenhower felt obliged to chide the House Appropriations subcommittee on the grounds that it was jeopardizing "our own security and the defense of the free

world." This Congressional watchdog over Federal expenditures had just finished recommending, among other cuts, a \$475-million slash in our military-assistance and defense-support programs. What has disturbed the State Department even more, however, is the subcommittee's refusal to approve a grant in aid for a project of vital importance to India and Pakistan.

The Indus River Project is no small undertaking. By the time it is finished, it will cost \$1 billion. According to present plans, India and Pakistan will share 25 per cent of the financial burden. The World Bank is prepared to contribute substantially. Australia, West Germany, Canada, New Zealand and Britain have already pledged \$129 million. Our share for fiscal '61 (a \$7.3-million grant plus \$11.5 million in local currency) is the initial commitment of a total of \$515 million in grants and loans. If we fail to get the project off the ground, the other nations involved are likely to renege.

This is the type of foreign aid about which there should be no cavil. The Indus River Project has but one aim—to bring more food to the undernourished peoples of India and Pakistan. If we cannot help in an undertaking of this sort, then we ought to withdraw from Asia and turn the field of foreign aid over to the Soviet Union.

## Economic Light and Shadow

In a number of respects the first half of 1960 has been disappointing. Basic steel has dawdled along at not much more than 60 per cent of capacity. The expected surge in capital spending has been less vigorous than anticipated. Though the introduction of compact cars did breathe new life into the auto industry, there has been a good deal of stickiness in the used car market. And although jobs in mid-May set a new record for the month—67.2 million were employed—the unemployment figure continued close to five per cent of the work-force.

In two respects, however, the record was very reassuring. The bulge in exports during the first quarter persisted

through April, and the last lingering fears of inflation, which have so notably influenced Administration policy, appear to have evaporated. Taken together, these developments testified to the soundness of the dollar and the continuing competitiveness of American products.

As for exports, in April they attained a volume of \$1.8 billion, bringing the total for the first four months to \$6.4 billion, exclusive of military-aid shipments. That was more than 20 per cent over the 1959 volume, and indicates a total for the year of \$19 billion. With imports running at a rate of \$15.5 billion, a sizable surplus is in prospect. This would take much of the urgency out of the balance of international payments problem that distressed so many people last year.

Finally, even the Federal Reserve Board now concedes that inflation no longer poses much of a threat. By approving a reduction early this month in the discount rate, it confirmed the shift from a tight money policy that has been noticeable since last March. The prospect of cheaper and more abundant credit is not the least of the reasons for expecting better things in the second half of 1960.

## Top Man on the Totem Pole

Many summit postmortems revealed widespread suspicion that Nikita Khrushchev's extraordinary performance in Paris was dictated by triumphant opposition forces in the Communist hierarchy.

We have no firm evidence that these conjectures were correct. If Khrushchev met a crisis on his return to Moscow, he apparently rode out the storm successfully.

The best evidence of Khrushchev's continuing leadership began to appear in *Pravda* on June 12. The Communist party organ undertook a strong defense of his policy of coexistence; it is no deviation from the authentic gospel of communism. Moreover, Mr. Khrushchev's efforts to "ease tensions" are entirely "correct." It is now "scientifically substantiated" that war is not inevitable, no matter how bitterly some "leftist" elements (presumably home-grown Stalinists and Red Chinese theoreticians) call for a struggle with the "imperialist powers."

For the moment, then, Khrushchev has been officially endorsed as the outstanding doctrinal and political sage of world communism. Of course, he still has troubles at home, and his preoccupation with them may require him to forego the pleasure of taking overt action in the Cold War for the nonce.

The Soviet dictator must deal with discontented parties in his military establishment. He must give attention to the weaknesses in the Soviet defense system that were revealed by the U-2. He still hears the clamor of his people for more consumer goods. His virgin-lands agricultural program has not been a success. The necessity of giving considerable attention to these domestic issues may be our best indication that Khrushchev was sincere in declaring that he would let the Berlin problem "mature" for a few months.

## Affairs in Burma

It is now almost two months since Burma's military dictatorship bowed out of power in favor of duly elected civilian authority. In the light of the latest news, no clear-cut lines have as yet emerged which would enable us to judge the Government of Premier U Nu. With the lifting of price controls, the cost of living has begun to rise. Crime is on the increase. The army remains very much in evidence because of the election and post-election security tasks entrusted to it. At the moment, however, there is no evidence that the people are pining for the return of military rule.

The long-drawn-out insurrection in the Burmese hills drags on. The so-called Karen National Defense Organization and the Communist underground are the most active of several rebel groups. In the Pakokku area, about 100 miles south of Mandalay, a band of Reds recently burned a village to the ground and murdered 73 men, women and children. Renewed rebel activity does not mean, however, that U Nu has gone soft on the enemy. It could mean that, after the reverses suffered while the army was in control of the country, the Communists have become desperate.

A religious issue clouds the horizon. U Nu's promise to make Buddhism the state religion was undoubtedly a large factor in his overwhelming victory at

the polls. Now the promise is to be redeemed. Minorities, chiefly the nation's two million Muslims, are opposed to the idea. So, too, are the Christians, who feel that Buddhism is practically a state religion already. Why grant it additional privileges which could easily lead to discrimination against minorities? As the country faces an uncertain future, what the nation needs is unity, not more divisiveness.

## Apartheid Even to Suicide

The Union of South Africa had a 50th birthday this month, but there was little to celebrate. The state of emergency clamped onto the country since the March racial riots persists. Some 1,700 prisoners of all races remain jailed with no formal charges against them. Newspapers and political organizations have been banned.

As the London *Economist* reports the situation:

The white population is divided as never before, with the non-Nationalists [the Nationalists are the governing party], both Afrikaans-speaking and English-speaking, sullen, frustrated and often cowed into silence. The gulf between the whites and non-whites has seldom been greater. The country's political and economic standing in the outside world is lower than it has been for 30 years. . . .

Specifically, the Union's foreign exchange reserves have dropped by over £33 million, and the fall of values on the Johannesburg Stock Exchange is estimated at £500 million.

On June 8, South Africa's Minister of Transport, B. J. Schoeman, pleading for support of the Government's apartheid policies, told his countrymen that "the Union is facing the most difficult position it has had to face for the past 50 years."

Even the strong warnings of local leaders in business and industry have so far failed to budge the leaders of Afrikanerdom. Though Prime Minister Henrik F. Verwoerd has agreed to slight modifications of the pass and liquor laws, he has grimly announced that "the whites must continue to govern."

To those that fret over the Union's collapsing economy the official response is that a nation has more important concerns than economic prosperity. Ob-

viously the maintenance and spread of Afrikaner *baasskap* is the chief of these concerns.

## Sermon to the Clergy

Illinois State Representative Paul Simon recently told a group of Wisconsin ministers to stress what they have in common with Roman Catholics. His address appears in the April issue of the *Cresset*, a Lutheran monthly (Valparaiso, Ind.). The spread of communism, Mr. Simon said, will never be checked by a bickering Christian Church which is more concerned about knocking down its co-religionists than in bending every effort to bring the message of Christ to a spiritually hungry world. As he sees it today:

The real division is between those who believe that Jesus Christ is the Son of God and those who do not, between those who believe that the resurrection is a reality and those who do not, between those who believe in the literal truth of the biblical accounts of Christ's life and those who do not. In such a basic division, we find ourselves on the same side as our Roman Catholic brethren.

Mr. Simon also felt that evangelical Protestants should not allow religious differences to affect their judgment on the qualification of a Catholic candidate for the Presidency. Certainly "man cannot divorce himself from his personal background." But neither should he. "The man who has strong convictions about moral principles is a man I should much prefer to have guide my country, rather than one who lacks moral backbone."

We may hope these sentiments are not isolated opinions of a few high-minded laymen, but the reasoned belief of millions of Americans.

## Old Age and Health Care

As adjournment time draws near, Congress has before it six major proposals for extending health care to the aged. By mid-June, the plan sponsored by Sen. Pat McNamara came closest to being a soundly constructive approach to the critical problem posed by catastrophic and terminal illnesses in old age.

Three serious criticisms (aside, that is, from the American Medical Associa-



tion's charge that Federal efforts in the area of old-age health care would pave the way for "socialized medicine") have been directed against the original bill of Rep. Aime J. Forand and other proposals for public medical aid to the nation's senior citizens.

One concerned the financing and administration of such aid through the Social Security Act. A second, the one most frequently advanced by Vice President Nixon in explanation of his opposition to the Forand bill, hit at the limitation of coverage to Old-Age, Survivors and Disability Insurance bene-

ficiaries. Finally, the concept of Federal insurance fell under attack as a threat to the continued existence of the private insurance industry.

Of late, as we recently remarked (5/28, p. 298), bipartisan support has grown on behalf of the economic wisdom of financing any aid by an increase in Social Security taxes. This the McNamara bill does. Secondly, it extends coverage to most of the four million elders not on the OASDI rolls for whom the Vice President expressed concern. The bill has also been faced with the objection that any Federal action in this

field poses a threat to the private insurance industry, but this is questionable. Recently the directors of one of the largest private insurance operations in the country, Nationwide Insurance, stated that a Federal plan would not harm private companies. Instead, they would "have a broader, sounder market . . . by building on the basic provisions of social insurance legislation."

Flaws may still be found in the McNamara proposal. But it offers Congress at this time a reasonable solution to a problem of immediate and pressing national concern.

## Tokyo Temper

**T**OKYO.—One thing as certain as the early June rainy season and Japan's sustained interest in baseball is the determination of the Kishi Government to see the U. S.-Japanese security treaty through to final ratification. This means that under no circumstances will Prime Minister Kishi permit himself to be jarred from office until after June 19, when the treaty will receive automatic approval. By unfortunate mischance President Eisenhower's long-planned trip to Japan will coincide with this ratification date, and growing concern is expressed that demonstrations against Mr. Kishi and the new security treaty may reach a climax on that day and somehow be directed against Mr. Eisenhower. These fears have been compounded by the riotous reception Mr. Hagerty received on June 17 when the inadequate police forces plainly lost control of an ugly situation.

The President's visit, therefore, which was planned five months ago to mark the centennial of U. S.-Japanese relations and further cement the bond between the two nations, has become a political issue. It will undoubtedly strengthen Mr. Kishi's present precarious position. A change or cancellation in plans, on the other hand, would be a blow to the Prime Minister's prestige. Large demonstrations in Tokyo, newspaper opposition to the Kishi government and confusion within the Diet itself have so stirred up the tea leaves that no one dares to forecast how Japan's political cup will settle.

Prime Minister Kishi resolutely refuses to bow to force executed by a violent minority, which he claims makes a travesty of democratic government. He appeals to what has been called the historic conservatism of the Japanese people and the "public opinion of the silent majority." Newspapers, of course, debunk this, especially since it slurs their own ability to mirror true public opinion.

Socialist party Diet members, who have largely discredited themselves by their demagoguery in delaying Diet procedures, have submitted resignations en masse to force dissolution of the Diet. This move, however, would not unseat Mr. Kishi before June 19, since by-elections could be called in individual voting areas. Even a new Kishi Cabinet would not endanger validity or ratification of the treaty, already passed by the Lower House. Only Mr. Kishi's resignation could achieve this, and therefore final ratification of the treaty seems inevitable.

Very likely this means that anti-pact demonstrations may grow in size—and perhaps in violence—until June 19. What this will mean to the Eisenhower visit is anybody's guess. It would seem at present that once the treaty is ratified, Mr. Kishi's own Liberal-Democrat party may ask him to resign in order to calm the present storm of opposition. With their Diet majority they would likely remain in power.

Professionally organized demonstrations, bringing together Communist-led Sohyo labor union members, the ultra-leftist Zengakuren student movement and other dissident groups, will attempt to force this before June 19. Yet Kishi is a strong and determined leader, and many veterans on the Japanese scene expect him to weather his most serious political storm to date. Political scales seem rather delicately balanced at the moment. A sudden strong or untoward move by either side might push the balance wildly to one side or the other.

ROBERT DRESSMAN

*(Since this dispatch was written, Premier Kishi did bow "to force executed by a violent minority." He asked President Eisenhower to postpone his visit. Despite this blow to his prestige, he was still standing firm, however, on ratification of the security treaty.—Ed.)*

# Washington Front

## The Friendliest People

**P**OLITICIANS are just about the friendliest people you could meet—ordinarily, that is. However, something seems to happen to them in a Presidential year, and suddenly they are bereft of charity. So it is that, in advance of the national conventions, the atmosphere has become sour, charged with suspicion and malice.

Just let a public man, in this case a Republican, say something or do something that is out of line and that disturbs the Grand Old Party's passion for unity, and—well, see what happened to Gov. Nelson A. Rockefeller.

When Rockefeller hauled off and challenged Vice President Richard M. Nixon to tell the American voters where he stood on the great issues of the day, and then made an oblique attack on the record of the Eisenhower Administration, only one high-ranking Republican official acknowledged that the New Yorker might be voicing what was really in his heart and acting in what he thought was the national good.

In contrast to this generous attitude, other Republican professionals turned an angry and suspicious eye on the Governor and wondered out loud about his "motivation." Some said his blast was a go-for-broke effort to wrest the Presidential nomination away from Nixon. No, said others, he couldn't possibly be that stupid. What he really was counting on, they suggested, was a Nixon defeat this November and a Rockefeller nomination in 1964.

Anyway, the GOP critics were agreed on one thing—"Rocky" had done himself no good.

Associates of Governor Rockefeller say that he knew this would be the reaction before he fired his broadside. They don't expect anybody to believe it, but they insist that the Governor is wholly lacking in deviousness and is the kind of fellow who believes in saying what he thinks, regardless of the cost. They say further that he tossed his latest bombshell simply because he felt that the American people needed a shaking up in this extremely dangerous time in our history.

And what about the one high-ranking Republican who is willing to go along with this thesis? The London *Economist* has described him as "the fastest gun in Washington." That means, of course, that he is Rockefeller's chief target—Vice President Nixon.

"I have known Governor Rockefeller for a number of years," Nixon said at Camden, N. J., the day after the New Yorker let him have it, "and I have always respected him as a man of integrity, one who has a deep interest in America's future. . . . For him not to indicate his disagreement publicly as he has would not be being true to himself, and, I think, would not serve either party or country."

As for the consequences of the uproar, this reporter is sure of only one thing. The Republican pros are not going to get what they were once calling their "dream ticket"—that is, a ticket headed by Nixon with Rockefeller as his running mate. They might mistrust everything else the Governor says, but it has finally dawned on them that he meant it when he said last winter that he would not take the No. 2 spot under any circumstances.

EDWARD T. FOLLIARD

## On All Horizons

**GOOD NEIGHBORS' DOOR.** A workshop entitled "Orientation on Latin America" is being given Aug. 8 to Sept. 4 by the Institute of Inter-Cultural Communication, of the Catholic University of Puerto Rico, Ponce, P. R. For information on this program, write Rev. Theodore E. McCarrick, asst. director of the institute.

**►GO-GETTERS.** The graduate scholarship committee of St. Peter's College, Jersey City, N. J., reports that, since last Sept., 35 seniors, 6 alumni and 1 undergraduate received 87 awards for graduate and professional study. Of these, 44 are assistantships.

**►MARY IN THEOLOGY.** The program in Mariology offered each sum-

mer at the Catholic Univ. has proven of interest to a growing number of layfolk. For information on this course (June 27-Aug. 5), address the director, Summer Session, Catholic Univ. of America, Wash. 17, D. C.

**►SPIRITUAL ACCOUNTING.** The popular leaflet of the late Fr. Daniel A. Lord, S.J., "Forgive Me, Lord," a form of daily examination of conscience ideal for retreatants and students, is now again in print. Quantity orders from the Director, Sacred Heart Retreat House, Auriesville, N. Y. (\$10 per thousand).

**►A BUSINESS FIRST.** A "business internship program," believed to be a pioneering effort for a liberal arts college, was carried on successfully last

semester by Wheeling College, Wheeling, W. Va. Twenty senior students spent a period of time studying the economics of selected businesses and industries. Bruno J. Hartung, AMERICA contributor, is in charge of the program as chairman of the Liberal Arts for Business Dept.

**►SPANISH CATECHISM.** We read in SCAN (Spanish Catholic Action Notes), edited by Msgr. James J. Wilson, of the New York archdiocese, that a series of half-hour films in Spanish, entitled "We Believe," is available from the National Council of Catholic Men Film Center, 50 E. 42nd St., New York 17, N. Y.

**►GRASS-ROOTS APOSTLES.** Five young women from Saint Mary's College, Notre Dame, Ind., will spend part of the summer working in Catholic parishes in North Carolina as volunteer census takers.

R.A.G.

# Editorials

## Taxes for Grass-Roots Government

**B**ACK IN JANUARY the National Planning Association, with an eye to the future, took a hard look at the way taxes are collected in this country and raised a warning flag. It discerned over the next decade the necessity of doubling nondefense expenditures. Although the NPA had no doubt about the ability of an expanding economy to support new expenditures, it was led to question whether the present system of levying taxes would direct the money where it was most needed. It foresaw "a conflict . . . developing between the traditional division of functions on the one hand, and the traditional division of revenue sources on the other."

The seeds of this conflict lie in the kind of nondefense spending that is likely to expand fastest in the years ahead. In many cases it is the sort of spending—transportation, education, water resources and urban redevelopment—that is traditionally done by State and local governments. The sources, however, from which State and local governments derive most of their income do not expand as fast during periods of economic growth as do the Federal Government's chief sources of revenue. The corporate and individual income taxes, that is to say, grow more quickly in relation to economic expansion than do real estate and sales taxes. As a consequence, in coping with bigger budgets, State and local governments must rely mainly on increases in tax rates. There is a point, obviously, at which such increases become economically and politically inexpedient. In fact, in a number of States that point may have already been reached.

The NPA notes with approval that over the past twenty years both the Administration and Congress have given thought to this problem. That neither has yet arrived at a solution is not very surprising. For that matter the NPA has no crisply packaged solution either. What it does offer are a couple of basic principles and some enlightened discussion of means of putting them into practice.

The first principle is one on which there will be wide

agreement. "Financial limitations of State and local governments," reads the NPA statement, "should not force the Federal Government to undertake functions whose performance by State and local governments is otherwise desirable." This statement of political philosophy assumes, of course, that State and local governments will always be sensitive to their responsibilities.

The second principle should be equally noncontroversial. It is this: "Tax sources with greater sensitivity to fluctuations in the business cycle are most suitable for the Federal level; tax sources with greater steadiness of yield are most suitable for lower levels of government." This is true because the Federal Government is better able than States and cities to weather depressions. It can more easily incur deficits.

The first principle requires that Washington turn over to State and local governments certain of its tax resources. Otherwise they will not be able to support their traditional types of spending.

The second principle helps to determine the more desirable ways of shifting tax revenues. The Federal Government could leave most excise taxes to the States. Or it could share income taxes in different ways. For instance, it could continue collecting taxes as it does now and then parcel them out through grants-in-aid or tax-sharing arrangements. Or it could induce the States to rely more heavily on income taxes by the use of tax credits.

The arguments pro and con over these proposals are endless. It will help to make a sound decision if we remember that the Federal Government is better able than the States to react to the ups and downs of the income tax—and that it is better for the economy that its revenues, rather than those of the States, reflect tides in the economic cycle.

In the present Congress, nothing is likely to come of all this, but the issue highlighted by the NPA statement cannot be safely ignored much longer. What is at stake is nothing less than the future of government at the grass roots.

## "A Bewildering Article"

**M**OST READERS of this Review, particularly those of Irish extraction, probably thought that the question of the independence of the Catholic in political matters was settled long since. It was Daniel O'Connell, or some other Irish patriot, who over a century ago exclaimed: "We take our religion from Rome but our politics from Constantinople!" The "young Turks" of Ireland were determined that the British would not use influence in Rome as a means of controlling their

troublesome Irish subjects. This simple assertion of the existence of a certain clear and broad area of autonomy in purely political action has never been challenged in essence by the Church. Yet the relation of religion and politics requires constant, and careful, reformulation with each generation and in each country.

These remarks are apropos of the now famous editorial in the May 18 *Osservatore Romano* concerning the right of the Church to orient the faithful in the



field of politics. It is true that the first article, which was unsigned and presumably of semiofficial inspiration, was succeeded by another editorial signed by the editor himself, Raimondo Manzini, in which the sharper phrases of the first statement were somewhat toned down. If we may judge from reactions of the Catholic press in this country and abroad, however, the net effect of the two published statements was less than satisfactory outside of Italy.

Even the Ten Commandments, when cited in a given juncture of time and place, are inevitably exposed to the danger of misunderstanding and distortions. If the semiofficial statement had been read as a purely theoretical enunciation of principle (and understood as intended), few would have had cause for criticism. It so happened, however, that the editorial was in fact not a purely academic formulation but was directed clearly, if unavowedly, at the quite serious current Italian situation. Furthermore, it fell upon a world audience particularly sensitive in these times, especially in the United States, to the issue of Church-State relations. It would be uncandid to pretend that the editorial was not an embarrassment to Catholics in many countries.

As far it went, the editorial, in defining the right of the Church to judge the morality of political problems, defended a position that is neither new nor startling. But if the Church has its right and role in this field, so does the individual Christian citizen. Concerning the autonomy of the layman, the editorial gave in one short paragraph only a brief and entirely insufficient nod of

recognition. Outside of Italy, this is the point which needed the most stressing.

Our Dutch counterpart, the weekly *De Linie*, edited by the Jesuits in Amsterdam, found this light treatment of the autonomy of the layman in political matters the weakest part of the Vatican organ's stand. In its issue of May 23, it said editorially:

The article in the *Osservatore Romano* has a bewildering effect. It creates the impression that it meant practically to rob the layman of his responsibility and it states in general terms what is clearly aimed at a concrete Italian situation, one which certainly does create anxiety. Catholics can hold various views about this complicated situation without their losing sight of the Church's general norms and directives. The question is whether this article has brought any clarity to this point or whether it has not created difficulties for the political situation of Catholics in other countries, particularly in the United States before the elections.

The Dutch paper goes on to argue that "within the limits of these directives, and enlightened by the Church's norms, a certain definite responsibility still remains for the Catholic in the political field."

Without going back into the history of Irish emancipation to prove the legitimate independence of the Catholic in politics, the whole modern movement of Christian Democracy is witness enough that the Church recognizes the independent decision-making prerogatives of the Catholic political leader. The Christian Democrat, despite what the enemies of the Church often allege, is not a clerical puppet.

## Protestants Temper Stand

ARE PROTESTANT churchmen ready to accept, if not endorse, a Catholic for President? So it would seem, according to recent developments in two major denominations in the country—The American Baptist and The Augustana Lutheran Synod.

Early this month, the General Secretary and a former President of the American Baptist Convention voiced their approval of the Catholic bishops' stand on Church and State relations in America. They expressed themselves in substantial agreement with the bishops' 1948 statement that "there should be no special privilege to any group, and no restriction on the religious liberty of any citizen." This unexpected approval came on the heels of an address by Paul Blanshard, legal counsel to P. O. A. U., to the Baptist ministers at their annual meeting at Rochester, N. Y.

A week later, convention delegates to the Augustana Lutheran Synod at Rock Island, Ill., toned down a strongly-worded statement on the Catholic-as-President issue, and urged instead a "prayerful study" of the matter.

The original resolution had said: "There are grounds for reasonable doubt that a Roman Catholic President would be free from institutional control and from desire to promote in special ways the ends of the Roman Church." A question was also raised of threats to con-

science and to the sense of justice that prevails in American society.

But all this was deleted in the final draft of the Augustana resolution. The convention was satisfied with mentioning the influence of ideological beliefs on the fitness of candidates for public office. Otherwise it left the whole matter up to the individual conscience of the laity as voting citizens.

To any one familiar with Protestant trends in America, these sentiments are more than straws in the wind. They are a sign of progress in human relations that is more significant than appears on the surface and affects Catholics and Protestants alike.

Among Protestants, it means that not only laymen (like Illinois Rep. Paul Simon, who is cited elsewhere in this issue) but also the clergy are learning how much they have in common with Catholicism and how necessary is cooperative effort in stemming the rising tide of a secularist culture.

For Catholics, it offers prospects that time and experience have removed some of the barriers of misunderstanding. Thirty years ago, Al Smith hoped that "never again will any public servant be challenged because of the faith in which he has tried to walk humbly with his God." There is good reason to believe this hope may finally be realized.

# Zengakuren: Leftism Run Riot

*Michael Cooper*

IN A PREVIOUS ARTICLE entitled "Japan's Crowded Colleges" (AM. 1/16/60), a brief description was given of the fierce competition to enter college in Japan. Every year some 400,000 students apply for the 120,000 available places in the nation's universities; many applicants have to wait a frustrating one to four years before they finally succeed in passing the entrance examinations. The article concluded with the words: "The unhealthy state of frustration often expresses itself in a swing to the left . . . and this is more than amply illustrated by the political activities of the student federation (Zengakuren)."

While it is true that this unsatisfactory situation has aggravated student unrest, the extremist tactics of the Zengakuren are more than a mere protest against the inadequate facilities for higher education. The root cause of the federation's left-wing policy can be traced back to pre-war days. In the nationalist 1930's, education was completely under governmental control and, as generally happens under a nationalist regime, was used as a tool for political ends.

## ULTRA-NATIONALISM

The traditional code of moral education taught in Japanese schools was known as *shushin* and dated back to the educational reforms of the last century. The code was partly based on Confucian precepts and aimed at inculcating in children a sense of loyalty towards the Emperor, the mother country, superiors and parents. In their remote preparation for war, however, the militarists perverted the true ideal of *shushin* and indoctrinated Japanese youth with ultra-nationalistic views and exaggerated patriotism. Any educator who was unwilling to toe the party line was liable to lose his job (some, in fact, were jailed) and the authorities suppressed, or drove underground, student organizations which were critical of government policy. In their place was founded the notorious Japan Youth Federation, whose membership in 1940 was said to have been five million.

During the war students who were too young to bear arms were obliged to work part time in factories and many school buildings were requisitioned by the military; in many institutions higher education came practically to a standstill. Even the end of the war did not

bring much material improvement in the life of Japanese students: food and fuel were scarce and almost unobtainable, money was short, facilities were limited. It was inevitable, then, that when academic freedom was once more restored during the U. S. Occupation, a sweeping reaction should take place among the students.

## SWING TO THE LEFT

After so many years of intense pressure from the right wing, a swing to the opposite extreme came as a surprise to nobody. Needless to say, the Japanese Communist party, which enjoyed great prestige in the uncertain years immediately following the end of the war, took full advantage of the situation and stepped in to encourage the swing to the left. In September, 1948, Zengakuren was founded. The word is a compound of abbreviations from the full Japanese title of the organization, Zen Nippon Gakusei Jichikai So Rengo which, freely translated, means All-Japan Federation of Student Self-Government Associations. Zengakuren ostensibly came into being to combat the Government's plan to raise tuition fees. The federation's first chairman, vice-chairman and general secretary were all Communists and set the pattern for later developments within the movement. According to the federation's constitutions, the Zengakuren was set up "to protect the welfare of students"—a laudable aim, indeed, but subsequent events left little doubt as to the real purpose of the organization.

Membership reached a peak as early as October, 1949, when no less than 350,000 students were said to be enrolled in its ranks. Since then disillusionment has prompted many moderate students to resign, and a hardening of public opinion has also weakened the movement's influence. Students in Japan occupy a privileged position in society. They wear a distinctive uniform and receive price reductions in trains, cinemas, theatres and museums. Moreover, the public at large sympathized with the students and was inclined to condone their extremist views. Life was hard in those days and it was natural that young men should let off steam.

The part the students played in the May Day riot in 1952 changed much of this attitude. Press reports and photographs of students rampaging across the square in front of the Imperial Palace in Tokyo made many Japanese wake up to the fact that the student movement was rapidly getting out of hand. Events since then have only confirmed this view. The Zengakuren thrives

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MICHAEL COOPER, S.J., has spent five years in Japan as a student of Japanese language and as a teacher at Sophia University.



on activity and cheerfully intervenes in practically every political dispute. On various occasions enormous crowds of students, sometimes numbering as many as 30,000, demonstrated noisily outside the American and British Embassies in Tokyo in protest against nuclear tests. Traffic was completely disrupted by the students' snake-dancing down main streets in the capital. One wonders whether the New York or London police would show as much restraint as the Tokyo riot squads.

To put the Zengakuren's activities into proper perspective, it should be mentioned here that when nuclear tests in Siberia set Geiger counters clicking strongly, not even a murmur of protest came from the federation. When three Hungarian students, who escaped from their country after the uprising, toured Japan, Zengakuren officials refused to meet them and did their best to upset their program of lectures. The treacherous execution of Imre Nagy raised a wave of indignation throughout the country but still the federation refused to comment. Police and newspaper reporters gathered expectantly outside the Soviet Embassy in Tokyo, but they might have saved their time: the Zengakuren did nothing.

#### "THIS IS THE REVOLUTION"

In recent months the main efforts of the federation have been directed against the revision of the U. S.-Japan security pact. Students led the crowd of thousands of people who made a rush on the Diet building on November 27 last year. Cries of "Forward and occupy the Diet" and "This is the revolution" were heard from the young demonstrators. In a final effort to prevent Prime Minister Kishi from leaving for the States in January, 2,000 students picketed Tokyo International Airport and eventually took over part of the terminus building. Only after a two-hour struggle were they finally ejected and 5,000 police were mobilized to ensure that the Prime Minister got off safely. Recently, on April 26, 6,000 Zengakuren members clashed with police in an attempt to enter the Diet compound to protest against the treaty; 30 policemen and more than 100 students were injured in the brawling.

So much for the Zengakuren's activities "to protect the welfare of students." What of its internal situation? The federation, once the pride and joy of the Communist party, has now been repudiated even by the Communists. As a result of criticism from the Communist party, the party long ago dropped its plans for a violent revolution and now talks about achieving its aims "through democratic channels." But this is not to the taste of the students. The Zengakuren still advocates with unabated fervor "the rising of the proletariat against capitalism and fascism." But the first clear hint of dissent in the ranks was noted during the federation's 11th National Congress, held in May, 1958. Open disagreement broke out between the governing faction of militant Communists and a more moderate group of students, sickened by the movement's excesses. Scuffles took place and the moderates were expelled.

Events in the following month were even more interesting. The worried Communist party called a meeting

of students at its Tokyo headquarters to try to patch up the differences between the factions. Far from effecting a reconciliation, the conference ended in a free-for-all and party officials found themselves besieged in their own headquarters by angry students.

Within a few weeks the party's official paper, the *Red Flag*, published a decree expelling Kenichi Kayama, the Zengakuren chairman, and numerous other student officials of the federation. In another disciplinary move made last year, the party expelled Kentaro Karaushi, the succeeding chairman, and various members of the executive committee of the Zengakuren. This produced a flood of bitter invective from the students, who scornfully accused the party of "betraying the workers' interests by adopting a policy of right-wing opportunism." In its turn the party countered by branding the leaders of the once beloved student federation "an anti-party clique with Trotskyist leanings."

This latter charge has a certain amount of truth in it. Following their expulsion from the party, Kayama and other extremists formed the radical Communist League. As far as is known, this is a secret organization consisting of about 200 members who are dissatisfied with the Communist party's policy of peaceful co-existence and advocate violent revolution.

This unseemly bickering between the students and the party may prove to be the eventual death blow of the Zengakuren as it is known today. If there were students who were unaware of Communist infiltration and influence in the federation, recent developments have removed all doubt from their minds. Some have resigned in disgust; others retain merely nominal membership. Police estimates give the number of party cardholders in the federation as 2,000, while another 4,000 can be considered as fellow-travelers; militant hard-core members perhaps total 20,000.

#### WAVING RED FLAGS

As the standard of living rises in Japan, the glamor and appeal of the Zengakuren diminish. The country is at present enjoying greater prosperity than ever before and prosperity, even though modest by American standards, inevitably tends to date the extremist policies of the Zengakuren. Yet it would be wrong to look upon the federation as merely a product of poor social conditions. For the Zengakuren offers its members, some of whom are from quite well-to-do homes, a chance of excitement and of protesting against the world chaos which their elders have produced. By playing upon Japan's dread of war and the revival of military power, the Communists have cleverly exploited such controversial issues as nuclear tests and the U. S.-Japan security pact and have captured the imagination of the students. Their task has been relatively simple for it has been completely negative; it is far easier to parade through the streets waving red flags and chanting "Down with Capitalism" and "No More Nuclear Tests" than to sit down and formulate a positive policy.

The students have heard plenty about the bad old days before the war and in their reaction naturally lean towards the left. But none of them have experienced

the "joys" of living under a Communist regime. One gets the impression that a lot of the 20-year-old starry-eyed idealists belonging to the federation would be among the first to demonstrate for freedom and democracy if they ever found themselves in a Communist-controlled state. It goes without saying, of course, that they would never be allowed to stage a demonstration under such a regime. It is only in countries like Japan (governed, so the Zengakuren assures us, by capitalists, warmongers and right-wing opportunists) that students are allowed this luxury.

One should not get the impression that the entire student body of Japan is left-wing and revolutionary; the vociferous extremists of the Zengakuren are certainly not typical Japanese students. The great majority of students, in fact, repudiate the federation's violent tactics, though, perhaps, they sympathize with the stand it makes against nuclear tests and the security pact. Even the most zealous members of the organization generally lose their political fervor and forget their left-wing jargon once they graduate from college and settle down in life. The important business of earning a liv-

ing and supporting a family leaves little time for anything else.

On the other hand, the Zengakuren cannot be dismissed with an airy wave of the hand; the federation, both in numbers and influence, is still far greater than any other comparable student organization in the country. One has to admit that the Communists have shown themselves to be far more enterprising than the more moderate and democratic organizations and through the good offices of the Student Federation have managed to influence large numbers of impressionable students.

Rising standards of living will help diminish this unwholesome influence but will not eradicate it entirely. For Marxist ideals cannot be replaced adequately by belief in democracy, regarded merely as a political system of government. Not even its stoutest defender would assert that democracy is a religion and a cure-all for every conceivable problem in life. The only way to combat successfully the extreme left-wing tendencies of the Zengakuren is to offer to Japanese students a deeper and more spiritual philosophy of life than Marxism.

## Red Tinge in Latin Press

*Alberto Ancizar*

**D**OWNTOWN NEWSSTANDS look very much alike in New York City and in any Latin American capital. In both places one observes a display of the latest headlines, some flashy tabloids and illustrated weeklies—even *Life* and *Time* in their Spanish dress.

Indeed, journalistic practices appear to be the same north and south of the border. But let a Latin bystander satisfy your curiosity. He may tell you a lot more about the publishers of many an innocent-looking publication.

Take Argentina, for instance. There, the local Communist party publishes 34 newspapers and periodicals. In Brazil there are 52, in Chile 19, in Peru 10, in tiny Uruguay 52 and in Venezuela 15. This makes a total of 182 thoroughly Communist publications for a mere six Latin American countries.

By way of contrast, in the United States the House Committee on Un-American Activities listed in 1958 only eight English publications regularly put out by Communist organizations and 12 more issued at varying intervals.

Last January the Central Intelligence Agency reported to the U. S. Senate that during 1959 the Communists had achieved a ten-per-cent increase in Latin America.

FR. ANCIZAR, S.J., a native of Caracas, Venezuela, is doing graduate work at the School of Journalism of the University of Missouri.

In fact, the delegates from the South American Communist parties, who met in February, 1959 at the Moscow Congress of the Soviet Parties, acknowledged a growing membership of more than 360,000. This block includes only the trained, hard-core cadres in charge of a much greater number of sympathizers and fellow travellers. As evidence of this assertion, we have their performance in the latest Venezuelan national elections: 35,000 card-carrying party members amassed 138,000 votes in their favor.

It was in 1921 that Lenin presented the Marxist revolutionaries with a powerful weapon. He defined the press to be not only the collective propagandist and collective agitator, but a collective organizer in the service of communism.

Nikita Khrushchev, that apostle of total disarmament, has reaffirmed, in a meaningful comparison, that just as the army cannot fight without arms, so the party cannot carry out its ideological mission without that efficient and powerful weapon, the press. The press, Khrushchev further says, must be brought into the hands of the most trustworthy people devoted to the Marxist cause.

No mistake is possible: the story behind the headlines reveals a pervading tinge of Red in the Latin press. Today, independent newspapers are willing to publish articles and weekly columns from Communist writers. In Chile, the situation has reached the point where

denunciation of communism in print merits the label of either "McCarthyite" or "American Agent."

More and more in recent years, key newspapermen travel in a two-way traffic between Latin America and the Soviet and Chinese republics. From the training schools operated in Prague and New York so-called immigrants arrive quietly in Latin American countries. In no time at all they are established journalists.

#### TAKING OVER KEY SPOTS

The Red infiltration is successfully achieving another daring step: the control of a number of professional organizations of Latin American journalists. If you toured South America a year ago to meet the various journalistic executive boards, in no less than five organizations you would have met a secretary general who was at the same time a prominent Communist. These organizations would have been: the Brazilian Federation of Journalists (with 15 affiliates), the Circle of Journalists of Chile (membership: 1,300), the Association of the Uruguayan Press (APU), the Venezuelan Association of Journalists (AVP) and the National Trade Union of Workers of the Press (SNTP) in Venezuela. Other organizations said to be heavily infiltrated include: in Argentina, the ex-Peronist "Sindicato" of the Press; in Peru, the Federation of Journalists, with Communists constituting one-third of the executive board.

How deep this influence reaches is exemplified by a recent case in Venezuela. When 53 representatives from Caracas were elected by AVP to attend the third National Convention of Journalists last October, 22 of those elected were known members of the Communist party. Little wonder that 18 Venezuelan newspapers, magazines and radio stations immediately proclaimed that the AVP no longer represents the opinion and will of Venezuelan journalists.

Slowly but surely the weapon of the press is slipping into treacherous hands. The most recent development on the Latin American scene concerns a news-agency called Prensa Latina, operating out of Havana, Cuba. According to witness Jules Dubois, *Chicago Tribune* correspondent, Fidel Castro financed the birth of Prensa Latina with \$300,000. But the agency boasted an initial budget of \$1 million. Where did the rest of the money come from?

Is there a clue in the fact that nine members of its Havana staff are card-carrying Communists? The general director is an Argentine, former Peronist and reputed Red sympathizer—two qualifications that seem to describe most of their correspondents throughout Latin America. In Ecuador, Prensa Latina's first representative was so "pink" that he was forced to leave the country.

Believe it or not, the service is free of charge. There are no fees, no bills for news dispatches, wirephotos or air mail service. Available on request are inter-American news, including sports, and a fair amount of news from other continents.

Here are a few samples of Prensa Latina headlines: "World Demand for Cuban Sugar"—"Russian Tractors for Mexico"—"Tridimensional TV Achieved in the

USSR"—"Panama Revolt Prevents Aggression Against Cuba"—"Former Nazis with Dictator Trujillo"—"Puerto Rico's Independence, the Only Alternative"—"Red China in Business with Brazil"—"Soviet Oil and Wheat for Brazil."

Many a Latin American eyebrow was raised when, last January, Prensa Latina held what was called a Congress of News Agencies. Who showed up in Havana? Representatives from Soviet Tass, from Tanjug of Yugoslavia, Polish Press Agency, Japan Press Service, Hsinhua of Red China, National Press of Indonesia, Cheteca of Czechoslovakia, plus a message of adherence from East Germany's Allgemeine Deutsche Nachricht-enagentur.

Neutrality and peaceful coexistence are common talk today in Latin American newspaper columns. Are we, then, reaching the zero hour, the point of no return? Will Soviet patterns forever gag the tropical individualism of Latin Americans?

#### DEMOCRATIC RESISTANCE

Professional concern will not give up so easily. Side by side with the Communist-dominated organizations, there are in most Latin American countries other independent associations of journalists. Newspapermen of long democratic tradition and aspirations, willing to fight, are banding together for a Latin press free of all pressures, external or internal.

An editorial in one of the oldest and best daily newspapers in Latin America recently addressed public opinion as follows: "Is it counterrevolutionary to issue honest opinions and not to applaud unconditionally? Is it counterrevolutionary to denounce Communist activity and the capacity of infiltration of the Marxist ideas, a world-wide phenomenon? Why, if communism can indoctrinate with impunity, can't this newspaper do so also? Do Communist ideas have a copyright?"

Communist-infiltrated schools of journalism are being counterbalanced by independent schools of journalism, many of them under Catholic auspices. Unesco, in cooperation with the Central University of Ecuador, has just opened in Quito its second International Center of Higher Studies in Journalism, modeled on the Unesco center for journalism at Strasbourg. In Quito, newspapermen and graduate students from North and South America are to attend series of round-table seminars to implement, exchange and improve their professional training and practice.

Another source of benefit on the professional level will be the Inter-American Congress of Journalists at Lima, Peru, scheduled for mid-1960. Preparations are being made by several associations of Latin American newspapermen, together with the American Newspaper Guild and the International Federation of Free Journalists.

If we are to call a halt to the Red inundation of the Latin press and if the profession of the journalist, as we understand it in the Western world of Christianity, is to survive, we urgently need a new kind of mutual foreign aid across every national border of the American continent.



# State of the Question

## WHERE ARE THE 100,000 MORE?

In the April 23 issue of this Review, Fr. Walter E. Stokes, S.J., discussed some aspects of the problem of the shortage of teaching sisters in the parochial schools. Some of our readers contribute to that discussion the fruit of their own experience, especially concerning ways of increasing interest in religious vocations.

TO THE EDITOR: Fr. Walter E. Stokes' article "100,000 Valiant Women" brought to mind a few ideas that I've entertained for some time concerning the relationship I remember existed between the nuns and students during my own high school days.

The fact that most girls who have been in contact with nuns during high school graduate with a "blurred image" of the religious life is really not surprising. The student who remarked that "unless during her high school days a girl meets a sister who can let her in on a little more of what convent life is like, a girl really doesn't know much about it" came closer than she realized to the crux of the vocation problem.

I taught in a New York city high school for a few years before I married, and I experienced a tremendous interest on the part of students in the kind of adults who were teaching them. This interest was never verbalized, but I could sense the questions in the minds of the students: "Is this person on the ball? Does she really know what is going on in the world? Does she understand and like us? Does she have a life of her own, or does she live for the classroom?"

Thinking back on my own high school experiences, I feel that the religious habit often was a barrier between the nuns and the students. We students didn't think that we had much in common with "nuns," even though they were, after all, women, and hadn't been nuns all their lives. Somehow, however, it seemed as if they had been nuns all their lives. One could count on one hand the number of nuns who ever spoke of their own teen-age days or of their personal experiences before or after they entered the convent. Thus, one wouldn't think of approaching them on the topics dearest

to one's heart—namely, boys and growing up.

Sister had a lot to say, I might add, on both topics; but most of it was in the form of admonitions. A girl must not dress immodestly; she must not neck; she must not be unladylike, and so on. Such training was valuable. However, this form of enlightenment did not particularly give us the idea that nuns were, after all, like us in some respects. In other words, there were few grounds for identification.

When it came to finding out what went on "behind the convent cloister," mum was the word. I can remember asking: "But, Sister, what do you people do in the convent when we go home?" The reply was usually, "We work, pray and study," a most unsatisfactory answer to an inquisitive teenager. When the nuns spoke about the religious vocation, it was usually in terms of sacrifice. "We give up this, this, and this for God; we enter to save our own soul and the souls of others." We were all duly impressed with the loftiness of the ideal; but somehow to most of us it seemed a little too lofty. I think that part of the trouble lay in the difference between the degree of spirituality of the nuns and that of the students.

The irony of the situation, it seems to me, is this: no matter what one's vocation is, one is forced to sacrifice for the love of God. On the surface it might appear that the priest or nun sacrifices more for the love of God than, say, the married person. But who knows? In considering a vocation, I feel that a young person should be encouraged to evaluate the personal satisfaction to be derived from a state of life rather than the sacrifices involved.

Here's where the nuns can, I feel, do more to attract vocations. While the nun gives up the trappings of "Vanity

Fair," she probably takes on much more of "the world" than the average lay person. The married or single person can shut out the world to a large extent; a nun never can. She must be "all things to all men." In terms of life adventures, she probably could write books. Through her students she has a million windows on the world.

If the truth were known, there's probably never a dull moment in religious life. Why should religious keep this excitement such a deep, dark secret? Perhaps if the teaching orders of nuns were to personalize their lessons a bit more and make themselves more approachable, the vocation picture in this country would change.

(MRS.) VIRGINIA M. SULLIVAN  
Flushing, N. Y.

TO THE EDITOR: The article on "100,000 Valiant Women" (AM. 4/23) indeed brings out very many valuable points on the vocation problem in the Sisterhoods. Sisters would be grateful, I am sure, if every article published on this topic compared well with it in accuracy and in insight into the essential nature, purpose and dignity of religious life for women.

Readers might also be interested in a study of the sources of vocations in a Midwest community over a ten-year period. This study has been published by Sister M. Teresa Frances, B.V.M., in the *Sister Formation Bulletin*, Spring, 1960.

Your article helps us to isolate several important factors bearing on the increase of numbers of applicants for religious life. These might be 1) the formation of sisters in such a way that they can put a true and attractive image of religious life before young women; 2) the assignment of sisters to works wherein they can help foster the seed of vocation in future religious; 3) increased understanding by all Catholics of the nature of vocations and of the movement for renovation and adaptation, which gives such luster to religious life in our times.

SISTER RITAMARY, C.H.M.  
Editor, *Sister Formation Bulletin*

TO THE EDITOR: Can it be that not enough "leaders" are entering the convents? If so, this would help explain why not enough "followers" enter in their footsteps. Fr. Stokes reports on a

study of what 15,000 girls think of religious life; I'd like some intensive research on what 100 leaders in campus organizations think of it.

A leader, I take it, is a decision-maker whose decisions are spontaneously accepted by others. More often than not, the girl who is a leader will be an imaginative and creative thinker, one who sets her mind on a goal and is not afraid to experiment with new and more effective means of achieving it.

Girls who possess these qualities may be considered rebels and given little chance to exercise their talents in the school itself; or they may be encouraged, guided and given free rein with the student body. But however viewed by the school administrators, what these girls think of religious life is of vital importance. Are they impressed by the particular religious congregation's constant vision of the goal and its flexible use of means to achieve it—seeing in it a vitally and fundamentally sound modernity that will encourage rather than repress their talent for innovation and creative decision-making? Or are they disturbed by the congregation's apparent substitution of conformity for vision and dynamism—fearing to be diminished as persons if they submit to what they consider outmoded mannerisms of speech and deportment, to an inflexible order of the day, or to a religious garb that, so far as they can see, has lost much of its original function?

Fr. Stokes has noted the common awareness that "one must sacrifice oneself no matter what vocation one follows." I wonder what *kind* of sacrifice our natural leaders think they would have to make in religious life?

The modern world directs them to develop their personality to its fullest potential. The Church commands them to love God with their whole mind, their whole soul and their whole strength—to dedicate their fully developed personality to the service of God. Are the leaders affected by an indistinct fear that "putting on the rule" involves self-sacrifice to the extent of destroying human emotions and washing out much of the distinctive coloring of their personality?

It is my feeling that the great majority of "leaders" among women students are generous and not easily put off by

a fear of sacrifice. But they want to be assured that the particular sacrifice they make is one that God asks of them now in 20th-century America. Thus the question that demands serious investigation "in depth" is whether or not these leaders still see religious life as something fully adapted to their God-given talents and to the needs of the modern world. Or do they feel—rightly or wrongly—that they can give more effective witness to Christ by joining a secular institute or a lay missionary organization, or by devoting themselves to the will of God in marriage, raising a good Catholic family and becoming active in the Grail, C.F.M., Sodality and similar apostolic works.

In the long run the total number of vocations may well be determined by the number of natural leaders attracted to religious life, in both high school and college. If so, then now is the time for a thoroughly honest and objective study of the image these leaders have of a teaching sister—and of precisely what it is in religious life that projects this image. Needless to say, similar studies are also called for to determine the image of the teaching priest and the teaching brother.

PAUL HILSDALE, S.J.  
San Francisco, Calif.

TO THE EDITOR: I have been thinking a good deal about the article "100,000 Valiant Women." To my mind much of the problem lies in the type of product that many Catholic schools are turning out.

You can honestly wonder whether the products of some Catholic schools have been exposed to the real meaning of religion even in the course of 16 years in Catholic schools. They know all about the laws of fasting and the philosophical basis of their religion, but I can't see that they are really Christians.

For instance, one Catholic College Alumni Club, with a membership of 274, draws 300 and more to its cocktail parties, but not over a dozen people to the discussion group that meets once a month. I know that all these people have had a sense of sin pounded into them. I wonder what sort of Catholic lives they hope to lead—or do they believe that Catholicism is a do-it-yourself affair?

Another instance: I have been super-

vising a student social worker with a thoroughly Catholic background. Her approach to others with different background is completely lacking in sympathy and understanding. If she has ever been taught the primacy of charity, it has not been vitalized in her.

If Chautard's *The Soul of the Apostolate* became the foundation of the lives of American Catholics, there wouldn't be any shortage of vocations.

MARJORIE ANTHONY  
Chevy Chase, Md.

TO THE EDITOR: Just a note about the article "100,000 Valiant Women." Fr. Stokes writes: "How accurately do we know what 'image' the teaching sister has of her own rule today, or how her students look on her?" (p. 134).

If misprints share the significance of speech slips, rule for role hits the heart of the problem.

The teaching sister's "image" of which one of these—her rule today or her role today?

SISTER DONA M.  
Washington, D. C.

TO THE EDITOR: In this post-Freudian age of ours I would like to hold out for the realm of the conscious. Whatever parallel there may be between speech slips and misprints, I protest to Sister Dona M. that when I wrote "rule" I did so with malice and forethought. I was suggesting the importance of adapting the "rule" to the demands of the day just as the founders of religious orders did in their own day.

Several letters received suggest the need for stressing the positive aspects of a life of sacrifice in religious life. At least implicitly, many seem to consider sacrifice as pure negation and somehow opposed to the fullest development of the human personality. Yet, this is far from the truth. For religious life is in fact a means to a fuller and richer supernatural life. It offers the opportunity to lead a life that is more consistently and integrally Christian than life in the world can be.

The latest word on the teacher shortage is contained in a report published in May by the NCWC's Department of Education. According to this report, the chief problem facing the Catholic grade schools is a shortage of teachers. There is room for 100,000 more.

WALTER E. STOKES, S.J.

# BOOKS

## Biblical Harvest for Seekers of the Truth

For "biblical beginners" as well as for serious students of the Bible, *Introducing the Old Testament*, by Frederick L. Moriarty, S.J. (Bruce, 253p., \$4.25), is an ideal book. The approach is unusual; the biblical scholar builds his presentation of the Old Testament around 15 of its leading characters, from Abraham to Job. Each chapter can be read by itself as well as in connection with its corresponding section of the Bible. The reader will always find that Fr. Moriarty has pulled together the most important and most recent results of archaeological and literary studies about the Bible. The book is easy to read, and it is remarkably full of information and wisdom.

Outlines of readings on 150 biblical topics are given in *Reading the Word of God*, by Lawrence Dannemiller, S.S. (Helicon, 201p., \$4.50). The author's purpose is to insure that reading of the Bible not take second place to reading about the Bible. His gathering together of various sections of the Bible under a certain topic provides something like points for meditation; an introductory chapter entitled "Salvation History" indicates the unity of all the topics. Of special interest is Appendix C: "Suggestions for the Group Use of This Book," which outlines "rubrics" for meditative group reading that may take place in church or elsewhere (a manifestation of the biblical movement that has been approved by many bishops).

Fr. Moriarty and Fr. Dannemiller have given us what might be called approaches to biblical theology. Similar to Father Dannemiller's approach is *A Guide to Reading the Bible*, by Daniel E. Lupton, a series of aids to understanding the Bible, Part I, "God Begins" (Acta, 95p., 75¢), has already appeared.

Philosophically minded readers will also welcome *A Study of Hebrew Thought*, by Claude Tresmontant (Desclée, 178p., \$3.75), which probes the metaphysical structure of the Bible and compares it with the metaphysical approach of Greek and modern thinkers, especially Bergson. It would be well to read first the foreword by Msgr. John M. Oesterreicher, who hails Tresmontant's study but indicates several places where there is "room for disagreement." Tresmontant's study brilliantly uncovers the important features of the metaphysical system that is implicitly present in

the Bible, and it makes a contribution towards definition of the requirements and essence of Christian philosophy. Bergson's writings were a great help to Tresmontant in finding and defining the distinctive features of Hebrew metaphysics, although some elements of Bergson's philosophy cannot be reconciled with the metaphysics in the Bible nor with Christian philosophy.

To keep up with the changing landscape of Israel and to find out quickly what has been uncovered at various sites, *The Guide to Israel*, by Zev Vilnay (enlarged and revised ed., World, 576p., \$5), with its more than 500 illustrations and a large map folded into the back, is of great service, especially for Old Testament associations.

Much easier to read, because it is written as a book that progresses from earliest biblical times to the "seven churches of Revelation," is *Prophets, Idols and Diggers: Scientific Proof of Bible History*, by John Elder (Bobbs-Merrill, 240p., \$5). Most things in this book by Dr. Elder, member of the Presbyterian Board of Foreign Missions, are sound, but he says there is "no evidence that before the end of the second century, A. D., Christians took special care to preserve relics and burial places" and "the likelihood that the bones of Peter have been preserved is not great."

*The Tomb of Saint Peter: The New Discoveries in the Sacred Grottoes of the Vatican*, by Margherita Guarducci (Hawthorn, 198p., \$4.95), argues that objective examination of the evidence has greatly increased the strength and value of the tradition that St. Peter's tomb is at the heart of the Vatican Basilica; that, in fact, "science has come to the aid of faith and placed on age-old tradition a strengthened and renewed seal of irrefutable truth." Much of this book is a fascinating and expert study of the mystical cryptography found in ancient inscriptions.

Paul MacKendrick, professor of classics at the University of Wisconsin, agrees that it is possible, although not "rigorously necessary," to date the bones found deep under St. Peter's Basilica "before A. D. 79, perhaps in the reign of Nero . . . perhaps they are the bones of St. Peter." This he mentions in a chapter at the end of *The Mute Stones Speak: The Story of Archaeology in Italy* (St Martin's, 369p., \$7.50), a

fascinating study in scholarly, vivid detail.

The many illustrations in these last three books are printed right on the soft pages of the book, but, although they are not quite as clear as glossy photos would be, they are so clear that even details of inscriptions can be satisfactorily studied under a magnifying glass.

More about group study of the Bible, teaching the Bible in school, and aspects of the Bible itself can be studied in *The Word of Life: Essays on the Bible* (Gill, 123p., 8/6d.), a series of articles published originally in the Irish periodical *Furrow*.

Interest in biblical matters is certainly on the increase among the faithful. Witness the flow of biblical meditation books, the biblical guides to deeper liturgical understanding, and works on biblical questions of cultural interest—for example, *The Sacred Way: Biblical Meditations on the Passion of Christ*, by Engelbert Neuhäusler, translated by Gregory J. Roettger, O.S.B. (Helicon, 128p., \$2.95); *Witnesses of the Gospel*, by Henry Panneel, translated by Paul A. Barrett, O.P. (Herder, 192p., \$3.75); *Scripture in the Liturgy*, by Charles Burgard, translated by J. Holland Smith (Newman, 163p., \$3); *The Bible in the Light of Modern Science*, by Bertram Hessler, translated by Sylvester Saller (Franciscan Herald Press, 87p., \$1.75).

WALTER M. ABBOTT, S.J.

## Bridal Imagery

**THE SCIENCE OF THE CROSS: A Study of St. John of the Cross**  
By Edith Stein. Transl. by Hilda Graef. Regnery. 243p. \$4.75

Though quite as arresting as its title, this book is certainly not what its title suggests. It is not a systematic treatise on the Cross. The last work written by the extraordinary woman known in Carmel as Sister Teresa Benedicta of the Cross, and the first to be translated into English in its entirety, it is rather a prolonged meditation on the writings of St. John of the Cross, with a concluding fragment in which the life and death of the saint are narrated to show their unity with his writings.

The book is as remarkable as both writers involved, Sister Teresa and Father John. It is an attempted explication of what never can be altogether satisfactorily explicated, the transformation of the soul in "the highest union of love, the mystical mar-



riage," and the process that leads to it. Somehow, by paraphrase and by piecemeal quotation, Edith Stein offers new insights into John's verses and his glosses on them. She brings light of a transcendent order of experience in which even words are endowed with the life of the spirit and "there is such an intimate union between the image and what it signifies that we can hardly still speak of a duality." The bridal image, for example, is not simply allegorical; it is a revelation of the purpose for which God created the soul:

a relationship with him that could not be described more accurately than by a bridal union. . . . Once this has been grasped, the image and what it signifies actually exchange their roles: the bridal union with God is seen to be the original and true bridal state, while the corresponding human relationships appear as imperfect images of this original, just as the Fatherhood of God is the archetype of all earthly paternity.

There is a very special category into which this book fits. It is like the commentaries of the Fathers on Scripture and on each other, never tiring of repeating the original text and never tiring the reader either, for each dextrously managed repetition brings fresh

illumination. It is true that the biographical fragment adds little or nothing to the value of the book and that there are a few passages in the body of the work in which the patchwork of quotation could well have been lightened by commentary or paraphrase.

But these are small enough limitations in a work that was interrupted by the Gestapo and terminated by the gas chamber at Auschwitz. And the achievement is such that something like an answer appears to have been given to the Bride's opening question in John's *Spiritual Canticle: A donde te escondiste, Amado, y me dejaste con gemido?* "Where can your hiding be, Beloved, that you left me thus to moan?"

BARRY ULANOV

## Destruction of Values

### THE WESTERN MIND IN TRANSITION

By Franz Alexander. Random House. 300p. \$5

Budapest at the turn of the century must have been a stimulating place, particularly in academic circles, in which the author was born and raised. Son of the leading Hungarian philosopher and educator of the period, he

grew up in the midst of an intellectual elite which made a lasting imprint upon him.

Franz Alexander is one of this nation's leading psychoanalysts. More than that, he is a cultured man with wide interests. Educated early in the sciences, his childhood identification with his father pressed him to seek a synthesis between science, philosophy and the humanities. He believes he has found this synthesis in psychiatry, and particularly in psychoanalysis. He was the first analyst in the Berlin Psychoanalytic Institute, the first man to hold a professorship in psychoanalysis, and for 25 years he was director of the Chicago Institute for Psychoanalysis. Psychoanalysis supplied him not only continuity between past, present and future, he says, but also "it became the cement of my own identity."

The author is not uncritical of present trends in psychoanalysis, which, he thinks, is endangered by rigidity and over-regulation. In this book he applies his psychoanalytic knowledge to a survey of the changes which have taken place in Western man in the last half-century. Among many interesting observations, he finds that public opinion, the "voice of the people," is a more effective tyrant—though more intangible

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and anonymous—than are dictators. The author is distressed about the Cold War and believes that it is slowly destroying all of those values which make life worth living. He is not at all happy about the directions things are taking.

Understandably, one will not find himself in complete agreement with the author in all of his concepts and ideas, but one will certainly agree that this is a perceptive and brilliantly executed book.

FRANCIS J. BRACELAND

## THE LOVELY AMBITION

By Mary Ellen Chase. Norton. 288p. \$3.95

The words of the title are taken from a poem by Stephen Spender, which speaks of those whose lips

still touched with fire,  
Should tell of the spirit clothed  
from head to foot in song.

It is the spirit that is paramount in this day-to-day story of a minister, his wife and children. We follow them from England to the village of Pepperell, Maine. With them we smell the wind from the fens, eat the hot crusty loaves from Mrs. Baxter's oven and watch Mrs. Gowan braid wreaths from blossoms and berries while she sings atop the hay wagon: "Merry, merry harvest home." Their books, prayers, friends and little attachments—we know them all.

This novel is unusual in that it records no competition or suspense, and so it lacks for drama. The superficial reader will be unhappy with its placid ways; it is too easy to put down. But it is pleasant to take up again, for it treats of lasting values, beautifully expressed.

One rarely finds a book like this today: it is an affirmation of the joy that comes within the framework of Christian living. By choosing words for vigor and by fashioning phrases with an ear for music, Miss Chase has given us a work that is graceful both in form and substance.

MARY HAGEL WAGNER

## MARKETS OF THE SIXTIES

By the Editors of *Fortune*. Harper. 266p. \$5

A soothing antidote for gloomy introspections of recent philosophers or apprehensive warnings of cautious statesmen is this cheerful report by a group of optimistic economists. For these latter prophets can happily lump both internal disorders and external rumblings in a small appendix of "other

things being equal" and then proceed with their findings.

A new decade provides an opportunity not only for the counting of noses but also for making of prophecies. These articles, which have appeared in *Fortune* magazine during the past year, both count and predict. The first four writers paint a wide-screen picture of booming population growth in the next ten years and even more spectacular growth of national product. The next three contributors discuss the new society that will be born of this abundance: almost half of the families in the country with over \$7,500 to spend as they choose, everyone better educated and with more cultivated tastes, and all seeking more and more symbols of status. The last five chapters cover specialized markets in housing, cars (both big and little), food and apparel, and the extraordinary market for services. This is a picture of the good life of the 1960's.

This book, written in consumer prose and colored by many charts, lines and graphs, is offered to professional readers—businessmen, market analysts, serious students. The lines and the graphs all strain upward. If only those other things will remain equal!

WILLIAM MCINNES

## ORDER, GOODNESS, GLORY (The Riddell Memorial Lectures, 1959)

By W. A. Whitehouse. Oxford Univ. Press. 83p. \$1.55

The author, a Reader in Divinity at the University of Durham, may be remembered for his *Christian Faith and the Scientific Attitude* (Philosophical Library, 1952). This slender volume, like the previous one, is concerned with the relationship of natural science to religious faith.

The approach here is different in that the author despairs of using the natural knowledge of God as a link to unite scientific knowledge and religious affirmation in a single world-vision. He feels that the usual arguments from design and order in the universe leave modern man unmoved in his search for meaning in life, and he prefers humbly and tentatively to point out similarities in the searching of the scientist and the believer for the order that makes for goodness and glory in the universe.

Whitehouse is the first to admit that many of his ideas are derivative, for he draws from the semipopular writings of scientists like von Weizsäcker, Sinnott and Margenau, and the theological ideas of E. Schlink and Hans Urs von Balthasar, among others. He raises

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more questions than he answers, and his distrust of philosophy seems to carry his faith to the brink of irrationality at times, but his Christian sincerity and humility before the truth shine out from the at times obscure pages of a rewarding book.

JOSEPH F. MULLIGAN, S.J.

### A DOCTOR LOOKS AT MIRACLES

By Dr. Harley Williams. Roy. 232p. \$3.75

Dr. Williams' intention is not to establish facts or proofs but to make miracles understandable. To do this he leans heavily on the notions of suggestion, faith healing and the psychic powers of man manifested in extrasensory perception. His interesting and at times fascinating presentation moves through Christ's miracles to cases of stigmata, cures at Lourdes, Mesmer and psychological suggestion, Mary Baker Eddy, yogis and mediums.

Content with showing that New Testament miracles are comprehensible, the author omits the question of Christ's divinity. The explanation of the miracle of the Resurrection and the idea that revelation may occur again and produce new evidence will not be at all acceptable to the Catholic reader.

In his praiseworthy attempt to make the miracle intelligible, the author fails to consider the religious element in the miracle and its essential note as a sign of God's loving commerce with men. The miracle will never be understandable in any treatment as long as this essential element is neglected. To attend only to the material and extraordinary side of the miracle is to miss its heart and center.

VINCENT T. O'KEEFE, S.J.

## SCIENCE

### Tsunamis

Just before he murdered Duncan, Macbeth soliloquized the "sure and firm-set earth." He was quite unaware that the globe beneath our feet is shaken by about a million earthquakes every year. The restless crust of the earth is about as stable as the filmy scum that forms on a slowly cooling pot of stew.

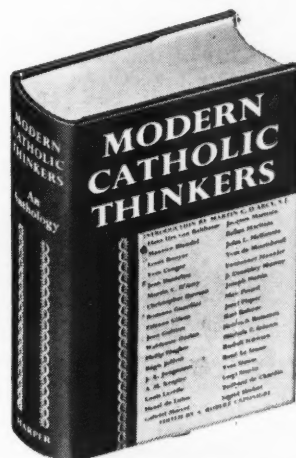
Since May 21, Chile alone has been agitated by as many as a thousand tremors. Several of them were without parallel in the history of this rugged

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sliver of land that skirts the Pacific Ocean; parts of Chile will simply have to be remapped. The entire catastrophe gave dramatic proof that the Andes are an unfinished masterpiece in nature's landscaping plan.

When two huge blocks of the earth's crust start grinding over each other, as probably happened last month in Chile's coastal area, the sea itself sometimes heaves in sympathy with the earth's mountain-building labors. At any rate, on May 22, the sixth of Chile's series of earthquakes generated a tidal wave that brought ruin to Hilo, in Hawaii, and then swept on to pile up destruction in some of Japan's vulnerable coastal regions, some ten thousand miles away.

What is a tidal wave?

Experts prefer to call them tsunamis or seismic sea waves, because they have no relation to the familiar tides. Even as waves, they differ profoundly from ordinary waves that are born of and bred by the winds. The normal breeding grounds of tsunamis are the deep ocean trenches where the earth's crust is thinnest and where titanic stresses are most likely to cause buckling and warping of the rocks that underlie the seas.

Three things are likely to create a seismic sea wave when there is an earthquake beneath or near the bottom of the ocean. The shock may cause a massive landslide on an underwater slope. Failing that, there may be either a sudden upthrust or subsidence of a segment of the ocean floor. In any event, a tremendous amount of energy of motion is rapidly transferred to a huge volume of water, with the result that a mighty wave disturbance starts radiating outward in all directions from the surface of the sea that overlies the original area of shock.

On the open sea, the tsunami does not manifest its presence violently. Indeed, a seismic wave is usually no more than three or four feet high, and since the crests of tsunamis may be a hundred miles apart, their passage beneath a ship is often not noticed. The trouble starts when the sea wave, gliding over the ocean at almost five hundred miles an hour, begins to feel the friction of contact with a gradually sloping shore line. The sudden deceleration of the wave front can result in a local concentration of energy that builds up a crest of enormous amplitude and carries everything before it as it roars convulsively inland.

Nevertheless, the whole process of generating a destructive seismic wave is rather mysterious. The ordinary local

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sign of oncoming disaster is a sudden recession of ocean from the shore. Then, a short while later, the tsunami sweeps in, sometimes like a surfless tide that rises with phenomenal speed, sometimes with a steep front and great turbulence. The effects are evidently complicated, at times, by echo effects



that are due to the configurations of a particular bay or harbor. Apparently, too, the conduct of tsunamis may be affected by little-known factors in the sea basin itself; for, usually, what we call a tsunami is not a single wave, but a series of them, spaced anywhere from a few minutes to a few hours apart, and the biggest of them may not be the first, but the second or even the seventh.

Our pitifully inadequate knowledge of earthquakes and their side effects can only be increased by intensive seismological research. Vast funds for that type of investigation will soon be available—one of the beneficial by-products of the effort to negotiate a test-ban treaty with Russia. L. C. McHUGH

## FILMS

**THE STORY OF RUTH** (20th Century-Fox) is being promoted among civic and religious leaders by a shrewd and specious publicity campaign which contains an element of polite blackmail. The film, so the argument runs, is outstanding proof that Hollywood is both willing and able to turn out pictures for the entire family. The film must be supported in order to convince movie producers that this is what the public wants. Otherwise the producers will conclude that audiences are more interested in violence, horror and sex than they are in "family appeal" pictures, and they will plan their future schedules accordingly.

The message one is supposed to derive from this faulty syllogism is that any comment short of rapturous praise for *The Story of Ruth* is a direct contribution to the debasement of the screen. Though the picture is better than many so-called biblical epics and is probably capable of eliciting sincere praise from many people, acceptance of the fallacious line of reasoning is in itself a sure way of contributing to the debasement of the screen.

In telling the story of the young Moabite widow who embraced her dead Jewish husband's people and religion and later became an ancestress of the Messiah, the film takes two hours and fifteen minutes, whereas the Book of Ruth can be read in about ten minutes. However, the fictional details invented by scenarist Norman Corwin to fill in the gaps in the narrative do less violence to the original than is frequently the case with movies based on Holy Writ. Moreover, the film contains no orgies or other concessions to sensation seekers, and it stands foursquare behind such unimpeachable sentiments as religious faith and love of one's neighbor.

Even so, the movie as a movie never gets very far off the ground. It is flat-footedly literal where it should be lyrical, pretentiously overcostumed and overproduced (in color and CinemaScope) where it should be simple, and just plain tedious because of an overall lack of style and pace. In addition it is, generally speaking, inadequately and unconvincingly acted by a cast headed by Elana Eden, an Israeli actress whose ability is not as readily apparent as her beauty, and Stuart Whitman, whose forte is projecting noncerebral virility in a contemporary setting and whose rapport with the Old Testament world is nil. Any indictment of the acting should exclude Peggy Wood as the mother-in-law, Naomi, and Tom Tyron as the ill-fated first husband, both of whom give their roles more sincerity and stature than is present in the writing.

It is axiomatic that "family appeal" pictures are not necessarily good pictures and that the public goes to see individual films, not types of films. Efforts of movie executives to obscure these simple facts are a disservice both to the public and to themselves. [L of D: A-I]

**THE APARTMENT** (United Artists). Writer-director Billy Wilder (*Some Like it Hot*) seems to delight in selecting precarious themes and then making a virtuoso effort to keep them

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balanced just this side of offensiveness. Here his basic premise is that an amiable, not very bright young clerk (Jack Lemmon), bogged down careerwise in the impersonal vastness of an insurance company, falls reluctantly into the habit of lending his apartment to various executives for their extramarital trysts. For the sake of getting ahead in business, he continues to tolerate this intolerable arrangement until it develops that the elevator operator he is in love with from afar (Shirley MacLane) is being taken to the apartment by the personnel manager (Fred MacMurray). Not only that, but also, in a moment of self-loathing, the girl attempts suicide in the apartment.

Wilder tacks on a facile happy ending that is not consistent with what goes before. Even so, he succeeds in mixing comedy, drama and acute contemporary satire so that the whole makes better esthetic and moral sense and better entertainment than the synopsis would suggest. [L of D: A-III]

MOIRA WALSH

## THE WORD

*Accept, holy Father, almighty and eternal God, this spotless host . . .*  
(Prayer at the offering of the bread in the Mass).

During that introductory section of the Mass which was anciently the Mass of the Catechumens, the celebrant, in a certain sense, does nothing. This entire portion of the sacred ritual consists simply of prayers and readings. Now, at the Offertory, the proper sacrificial act begins. The priest removes the veil from the chalice, lifts before him in both hands the paten or gold plate holding the disc of food, and offers to God the gift of bread: *Accept, holy Father, almighty and eternal God, this spotless host. . .*

Our attention is immediately drawn to the ritual description of the offering. We do not beg God graciously to accept "this bread," but *this spotless host*. The word *host*, in liturgical usage, means *victim*: *O salutaris hostia* is *O saving Victim*. Hence this presentation prayer is distinctly anticipatory. We offer to the divine Majesty not only what the gift is at the moment, but, even more, what it will shortly and wonderfully be.

It is genuinely significant that mankind, in its historical effort to give a

present to its God (and even to its gods), has inclined to choose as the gift either a living object like a bullock or a sheep or a pigeon (or a human being), or some kind of food. Food, one realizes, was once living material; food ministers to life. There seems to be a religious instinct whereby the living man feels impelled to offer a living object as a gift to the living God by whom, finally, man and all that is vital live.

Thus, in the Mass the gift to God of bread and wine is not in itself an offering to be despised. Yet the thought of the Church leaps at once from the food that is to the Food that will be, from the poor gift of the present moment to the sublime, exalted Gift that will shortly be lifted up to the *holy Father, almighty and eternal God*. By anticipation, the Offertory bread represents the blameless Victim whose priceless death is renewed in every Mass.

The prayer of offering specifies two of a number of possible reasons or intentions which underlie the religious act of sacrifice. The gift is seen first in its expiatory function, for it is offered in atonement for *sins, offenses and negligences*. Very notable here is the emphasis on the priest's own unworthiness, his own need for forgiveness and expiation. Next, the gift is offered in large petition: not only for *all here present*, but also *on behalf of all faithful Christians living and dead, that for me and for them it may be a means of salvation unto life everlasting*. The simple, touching prayer looks both backward and forward in both time and need.

The need or at least the desideratum of the Offertory moment is the identification, conscious and fully volitional, of the offerer with the offering. And it must be understood clearly, for once and for all, that the one who offers the Mass is not merely or only the celebrant, though the priest is, in all his unworthiness, the absolutely essential agent of the sacrifice. The offerer of the Mass is the Church, and the Church consists of Christ, the priest and the Christian community. Everyone who is present offers the Mass.

Every time the priest, at Mass, uncovers the chalice and takes the paten in his hands, every person in the church ought to think: "The bread is being offered to God. By anticipation, Christ is being offered to God. In sober reality—but depending, of course, on my interior disposition—I am being offered to God. Amen. So be it. *Accept, holy Father. . .*"

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